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MISCELLANEOUS JOURNAL.

BOOKS RELATING TO AMERICA.

Magnalia Christi Americana, or the ecclesiastical history of New England, from its first planting in the year 1620, unto the year of our Lord 1698, in seven books. I. Antiquities; In seven chapters, with an appendix. II. Containing the lives of the governours and names of the magistrates of New England; in thirteen chapters, with an appendix. III. The lives of sixty famous divines, by whose ministry the churches of New England have been planted and continued. IV. An account of the University of Cambridge, in New England; in two parts. The first contains the laws, the benefactors, and vicissitudes of Harvard College; with remarks upon it. The second part contains the lives of some eminent persons educated in it. V. Acts and monuments of the faith and order in the churches of New England, passed in their synods; with historical remarks upon those venerable assemblies; and a great variety of church cases occurring, and resolved by the synods of those churches; in four parts. VI. A faithful record of many illustrious, wonderful providences, both of mercies and judgments, on divers persons in New England; in eight chapters. VII. The wars of the Lord; Being an history of the manifold afflictions and disturbances of the churches in New England, from their various adversaries, and the wonderful methods and mercies of God in their deliverance; in six chapters; to which is subjoined, an appendix of remarkable occurrences, which New England had in the wars with the Indian savages, from the year 1688, to the year 1698. By the reverend and learned Cotton Mather, M. A. and Pastor of the North Church in Boston, New England. London; Printed for Thomas Parkhurst, at the Bible and three Crowns in Cheapside. 1702. fol. pp. 802.

In these restless, excursive, novelty seeking times, when whatever is long is tedious, and brevity even will not suffice

without variety ; when the visitors of a publick library regard the massive tomes of former ages with a mixture of incredulity and wonder, and recoil from the thought of using them, with as much dismay, as our light infantry would from the iron helmet and the coat of mail of the Crusaders, or our nymphs with Grecian contours, from the Gothick envelopes of quilted petticoats and stiff brocades—in this effeminate period, in this age of duodecimos—a fair perusal of Mather's *Magnalia* is an achievement not to be slighted. It is a matter of notoriety, that to find a person hardy enough for this enterprize has long been a desideratum, and among the fortunate few, who have a taste for these pursuits, a certificate to this effect might readily be obtained from several, who have been desirous that the effort should be made, though they have themselves been appalled at the undertaking. Indeed, eight hundred folio pages, in close double columns, even of the most desirable matter, might well cause hesitation. What then must be the effect of a chaotick mass of history, biography, obsolete creeds, witchcraft, and Indian wars, interspersed with bad puns, and numerous quotations in Latin, Greek and Hebrew, which rise up like so many decayed, hideous stumps to arrest the eye and deform the surface ? Some noble motive must have stimulated and supported the mind in such an undertaking ; the desire of a frivolous notoriety among cotemporaries would not have been sufficient ; nothing but the anxiety for renown with after ages could have inspired the requisite strength. This, indeed, has given the impulse, and as Chateaubriand boasts in his *Itinerary*, that he was the *last* Frenchman, who would ever make a pilgrimage to Jerusalem, so it may hereafter be said that the writer of this was the *last* (and possibly the first) individual, who, *bona fide*, perused in regular course the whole of Mather's *Magnalia* ; and if any doubts had existed that great toil was necessary to the acquisition of fame, they would have been dispelled by this exertion.

There were several individuals of the author's family, who were men of learning and clergymen of some eminence. His father was a President of Harvard College. He himself was not deficient in industry, for he speaks of having published twenty other works besides this cumbrous volume, in addition to a very laborious course of preaching, and minute discharge of parochial duties. His learning was very considerable, and his credulity unlimited. Proofs of these may

be found in the works he quotes—those of the ecclesiastical historians, the reformers and their disciples, the rabbinical writers as well as the ancient classicks. He cites Molinæus, Scribanius, the ‘spirited’ Schlüsselbergius, ‘the renowned Quercetanus, the incomparable Borellius’ and hundreds of others. He was a firm believer in witchcraft, alchymy, astrology, magick and Indian enchantments, and had no doubt of various aparitions and prodigies, which he describes. These propensities are calculated to make him a more amusing than authentick writer. Passages are occasionally found, which are not ill written, but his bad taste and pedantry are almost constantly occurring. Interesting hints of the peculiar state of society, among the first colonists, may be gleaned among his lives of the first magistrates and clergymen; yet his main object was the account of theological subtleties and disputes, and the common routine of fanaticism, as it appears in all its forms. His book is worth consulting by those, who wish to become acquainted with the character of our forefathers. Many of the author’s faults were those of his age, and if he has not left us the best, he has at least furnished the largest work appertaining to our early history.

The volume commences with an ‘attestation’ by the learned John Higginson, pastor of the church in Salem, and successour to his father, Francis Higginson, who was the first pastor of the same church. This is followed by several commendatory poems in Latin and English, and anagrams upon his name; a species of trifling that was then very fashionable. One of these, out of *Cottonus Matherus*, makes *Tu tantum Cohors es*, another *Tuos tecum ornasti*, &c. &c. This is followed by the author’s general introduction, and a map of the country, which shews how much, or rather how little was known of it at the close of the seventeenth century. Each book has a separate title page, and is a distinct work, as they are all paged apart, and there is no running number for the whole volume. The first book is called *Antiquities*, reporting the design whereon, the manner wherein, and the people whereby, the several colonies of New England were planted. This book contains a brief sketch of the first discoveries, and the history of the first colonies, till settlements had been made in several towns on the sea coast from New York to Maine. In this first book the reader has a specimen of the author’s superstition, and that of his contemporaries. Some individuals at New Haven, who were ‘Londoners, or merchants,

and men of traffick and business, whose design was wholly to apply themselves unto trade,' met with various losses, and resolved to embark their remaining stock, and go to England. The vessel was never heard of, and a strange story respecting her obtained full credit. This is contained in a letter to Mr. Mather from the clergyman of New Haven, which is as follows.

'Reverend and Dear Sir,

'In compliance with your desires, I now give you the relation of that apparation of a ship in the air, which I have received from the most credible, judicious and curious surviving observers of it.

'In the year 1647, besides much other lading, a far more rich treasure of passengers, (five or six of which were persons of chief note and worth in New Haven) put themselves on board a new ship, built at Rhode Island, of about 150 tuns; but so walty, that the master, (Lamberton) often said she would prove their grave. In the month of January, cutting their way thro' much ice, on which they were accompanied with the reverend Mr. Davenport, besides many other friends, with many fears, as well as prayers and tears, they set sail. Mr. Davenport in prayer with an observable emphasis used these words, 'Lord, if it be thy pleasure to bury these our friends in the bottom of the sea, they are thine; save them! The spring following no tidings of these friends arrived with the ships from England; New Haven's heart began to fail her; this put the godly people on much prayer, both publick and private, That the Lord would (if it was his pleasure) let them hear what he had done with their dear friends, and prepare them with a suitable submission to his holy will. In June next ensuing, a great thunder storm arose out of the northwest; after which, (the hemisphere being serene) about an hour before sunset a ship of like dimensions with the aforesaid, with her canvass and colours abroad (tho' the wind northerly) appeared in the air coming up from our harbour's mouth, which lyes southward from the town, seemingly with her sails filled under a fresh gale, holding her course north, and continuing under observation, sailing against the wind for the space of half an hour. Many were drawn to behold this great work of God; yea, the very children cry'd out, There's a brave ship! At length, crouding up as far as there is usually water sufficient for such a vessel, and so near some of the spectators, as that they imagined a man might hurl a stone on board her, her maintop seemed to be blown off, but left hanging in the shrouds; then her missentop; then all her masting seemed blown away by the board; quickly after the hulk brought into a careen, she overset, and so vanished into a smoaky cloud, which in some time dissipated, leaving, as everywhere else, a clear air.

The admiring spectators could distinguish the several colours of each part, the principal rigging, and such proportions, as caused not only the generality of persons to say, This was the mould of their ship, and thus was her tragick end; but Mr. Davenport also in publick declared to this effect, That God had condescended, for the quieting of their afflicted spirits, this extraordinary account of his sovereign disposal of those for whom so many fervent prayers were made continually. Thus I am, sir, your humble servant,

‘JAMES PIERPONT.

‘Reader, there being yet living so many credible gentlemen, that were eye witnesses of this wonderful thing, I venture to publish it for a thing as undoubted, as ’tis wonderful.’ B. I. p. 25.

The second book is entitled *Ecclesiarum Clypei*, in which the lives of some of the first magistrates, who had been shields of the church are ‘perpetuated by the essay of Cotton Mather.’ The longest and most laboured of these is his account of Sir William Phipps, of which some notice has been given in a previous article. The following extract from his life of John Winthrop, Governour of Massachusetts, discovers some traits of his character, and presents some features of the primitive manners of those times. This eminent magistrate, by his wisdom, firmness, moderation, and generosity, rendered the most essential services to the infant colony. His son, who was Governour of Connecticut, was one of the founders of the Royal Society in England, and contributed many papers to its memoirs. It is a fact not generally known, that it was at one time the intention of the founders to establish themselves in this country for the purpose of devoting themselves to science.

‘Once more there was a time, when some active spirits among the deputies of the colony, by their endeavours not only to make themselves a court of judicature, but also to take away the negative by which the magistrates might check their votes, had like by over driving to have run the whole government into something too democratical. And if there were a town in Spain undermined by coney, another town in Thrace destroyed by moles, a third in Greece ranversed by frogs, a fourth in Germany subverted by rats; I must on this occasion add, that there was a country in America like to be confounded by a swine. A certain stray sow being found, was claimed by two several persons with a claim so equally maintained on both sides, that after six or seven years hunting the business, from one court unto another, it was brought

at last into the general court, where the final determination was, that it was impossible to proceed unto any judgment in the case. However in the debate of this matter, the negative of the upper-house upon the lower in that court was brought upon the stage; and agitated with so hot a zeal, that a little more and all had been in the fire. In these agitations the governour was informed that an offence had been taken by some eminent persons, at certain passages in a discourse by him written thereabout; whereupon with his usual condescendency, when he next came into the general court, he made a speech of this import. 'I understand, that some have taken offence at something that I have lately written; which offence I desire to remove now, and begin this year in a reconciled state with you all. As for the matter of my writing, I had the concurrence of my brethren; it is a point of judgment which is not at my own disposing. I have examined it over and over again, by such light as God has given me, from the rules of religion, reason and custom; and I see no cause to retract any thing of it; wherefore I must enjoy my liberty in that, as you do yourselves. But for the manner, this, and all that was blameworthy in it, was wholly my own; and whatsoever I might allege for my own justification therein before men, I wave it, as now setting myself before another judgment seat. However, what I wrote was upon great provocation, and to vindicate myself and others from great aspersion; yet that was no sufficient warrant for me to allow any distemper of spirit in myself; and I doubt I have been too prodigal of my brethren's reputation; I might have maintained my cause without casting any blemish upon others, when I made that my conclusion, and now let religion and sound reason give judgment in the case; it look'd as if I arrogated too much unto myself, and too little to others. And when I made that profession, that I would maintain what I wrote before all the world, though such words might modestly be spoken, yet I perceive an unbecoming pride of my own heart breathing in them. For these failings I ask pardon both of God and man.'

'Sic ait, et dicto citius tumida æquora placat,
Collectasq; fugat nubes, solemq; reducit.'

'This acknowledging disposition in the governour, made them all acknowledge, that he was truly a man of an excellent spirit. In fine, the victories of an Alexander, an Hannibal, or a Cæsar over other men, were not so glorious, as the victories of this great man over himself, which also at last prov'd victories over other men.' B. II. p. 12.

But the 'stormiest of all the trials,' which befel him, was in the year 1645, when he was deputy governour. 'There hapning certain seditious and mutinous practices in the town

of Hingham, the deputy governour as legally as prudently interposed his authority for the checking of them.' The people thought this interference an encroachment on their rights, and a petition of certain delinquents to the general court caused much uneasiness. But after investigation the governour's conduct was highly commended, and his accusers severely censured. He made an excellent speech on the occasion to the general court, which we are sorry our limits will not allow us to extract. It produced such an effect, however, that 'the people would not afterwards entrust the helm of the weather beaten bark to any other hands, but Mr. Winthrop's, until he died.'

'Indeed such was the mixture of distant qualities in him, as to make a most admirable temper; and his having a certain greatness of soul, which rendered him grave, generous, courageous, resolved, well-applied, and every way a gentleman in his demeanour, did not hinder him from taking sometimes the old Roman's way to avoid confusions, namely, *cedendo*; or from discouraging some things which are agreeable enough to most that wear the name of gentlemen. Hereof I will give no instances, but only oppose two passages of his life.

'In the year 1632, the governour, with his pastor, Mr. Wilson, and some other gentlemen, to settle a good understanding between the two colonies, travelled as far as Plymouth, more than forty miles, through an howling wilderness, no better accommodated in those early days than the princes that in Solomon's time saw servants on horseback, or than genus, and species in the old epigram, going on foot. The difficulty of the walk was abundantly compensated by the honourable, first reception, and then dismissal, which they found from the rulers of Plymouth; and by the good correspondence thus established between the new colonies, who were like the floating bottels wearing this motto, *si collidimur, frangimur*. But there were at this time in Plymouth two ministers, leavened so far with the humours of the rigid separation, that they insisted vehemently upon the unlawfulness of calling any unregenerate man by the name of good man such an one, until by their indiscreet urging of this whimsey, the place began to be disquieted. The wiser people being troubled at these trifles, they took the opportunity of governour Winthrop's being there, to have the thing publicly propounded in the congregation; who in answer thereunto, distinguished between a theological and a moral goodness; adding, that when juries were first used in England, it was usual for the crier, after the names of persons fit for the service were called over, to bid them all, Attend, good men,

and true ; whence it grew to be a civil custom in the English nation, for neighbours living by one another, to call one another good man such an one. And it was pity now to make a stir about a civil custom, so innocently introduced. And that speech of Mr Winthrop's put a lasting stop to the little, idle, whimsical conceits, then beginning to grow obstreperous. Nevertheless there was one civil custom used in (and in few but) the English nation, which this gentleman did endeavour to abolish in this country ; and that was, the usage of drinking to one another. For although by drinking to one another, no more is meant than an act of courtesie, when one going to drink, does invite another to do so too, for the same ends with himself ; nevertheless the governour (not altogether unlike to Cleomenes, of whom 'tis reported by Plutarch, *ακοντι ουδεις ποτηριον προσεφερε, Nolenti poculum nunquam præbuit,*) considered the impertinency and insignificance of this usage, as to any of those ends that are usually pretended for it ; and that indeed it ordinarily served for no ends at all, but only to provoke persons unto unseasonable, and perhaps unreasonable drinking, and at last produce that abominable health drinking, which the fathers of old so severely rebuked in the pagans, and which the papists themselves do condemn, when their casuists pronounce it, *peccatum mortale, provocare ad æquales calices, et nefas respondere*. Wherefore in his own most hospitable house he left it off ; not out of any silly or stingy fancy, but meerly that by his example a greater temperance, with liberty of drinking, might be recommended, and sundry inconveniences in drinking avoided ; and his example accordingly began to be much followed by the sober people in this country, as it now also begins to be among persons of the highest rank in the English nation itself ; until an order of court came to be made against that ceremony in drinking, and then the old wont violently returned, with a *nitimur in vetitum*.' B. II. pp. 13, 14.

The third book is styled '*Polibius*, containing the lives of many learned, reverend and holy divines.' These he divides into three classes ; the first, containing seventy seven individuals, is composed of those 'who were in the actual exercise of the ministry when they left England ;' the second, fourteen 'whose education for their designed ministry not being finished, yet came over from England with their friends, and had their education perfected in this country, before the college was come unto maturity enough to bestow its laurels.' The foundation of the college took place before these were matured, and 'from that hour *Old England* had more ministers from *New*, than our *New England* had

since then from *Old*.' After the re-establishment of episcopacy in England, some nonconformist clergymen came out to this country, and these, fourteen in number, form his third class.

A perusal of the lives of these clergymen, and of the magistrates in the preceding book, with the occasional notice of other distinguished individuals, who accompanied them, will assist in forming a right idea of our forefathers. The colony which they founded is the most remarkable one recorded in history, and no people can boast of a more honourable origin, than those who are descended from them. There was no design of conquest, no project of trade, no pursuit of wealth, which prompted their emigration; the enjoyment of religious liberty was the principal motive. Those, who engaged in this pursuit, were gentlemen of the purest character and most respectable standing, and clergymen, who were among the most learned scholars in their country. They rather sacrificed fortune than sought it; 'some of the *ministers*, and many of the gentlemen, that came over with the ministers, were persons of considerable estates.' This character of the founders was always a subject of just pride with their successors. In his remarks upon the first class the author says, 'The ministers and christians, by whom New England was first planted, were a chosen company of men; picked out of, perhaps, all the countries in England, and this by no human contrivance, but by a strange work of God upon the spirits of men that were no ways acquainted with one another, inspiring them, as one man, to secede into a wilderness, they knew not where, and suffer in that wilderness they knew not what. It was a reasonable expression once used by that eminent person, the present lieutenant governour of New England, in a very great assembly, *God sifted three nations, that he might bring choice grain into the wilderness.*'

It was natural when resistance was made to the high toned episcopacy and persecuting policy of Laud and his coadjutors, that the most distinguished of those who were nonconformists should be selected for victims, some of the most learned scholars of the two universities, but particularly Cambridge, were turned out of their livings and forbid preaching, and these came over to this country. Many gentlemen, who sympathized with them, and revolted at tyranny, accompanied them. Among these first colonists, however, were some persons of different tenets, though the greater part

were rigid puritans, who flying themselves from persecution, soon became as intolerant of all who differed from them, as Laud himself. The author thus mentions one of these. 'There were also some godly episcopalians; among whom has been commonly reckoned Mr. Blackstone, who by happening to sleep first in an hovel, upon a point of land there, [Boston] laid claim to all the ground, whereupon there now stands the metropolis of the whole English America, until the inhabitants gave him satisfaction. This man was of a particular humour, and he would never join himself to any of our churches, giving this reason for it; I came from England because I did not like the *Lord Bishops*; but I can't join with you, because I would not be under the *Lord Brethren*.' It thus appears that Mr. Blackstone was the first person who slept on the ground, now occupied by Boston. The founder of the town, or in the peculiar phrase of our country, the first settler, was Isaac Johnstone Esq. who married the daughter of the Earl of Lincoln. His house stood some where in what is now Tremont Street, probably near the house now standing in that street, built by Sir Henry Vane, doubtless the most ancient dwelling house in the United States. Lady Arabella Johnstone died early, and her husband, deeply affected by her loss, did not long survive her. He was buried in the chapel burying place, and as he was greatly beloved by the people, they wished to be buried near him, and this was the origin of that place of interment.

That exaltation of mind, that religious fanaticism, which stimulated the first settlers, was perhaps necessary to the solid establishment of the colony. The poverty of the soil, severity of the climate, the horrors of Indian hostility, the grief at a separation from friends and a country they loved, of which several affecting proofs are given in the history of some of these individuals, were all calculated to try the resolution of men, who had left enviable situations. The difficulties they had to encounter from these sources, would have disheartened them, if their object had been wealth; and the first attempts would probably have failed. But if the climate was cold, their hearts were warmed with zeal; and if the soil was poor, their harvest was to be reaped in heaven; if the tomahawk of the Indian was suspended over their heads, they were willing to be martyrs. Religion and education were their almost exclusive concerns. Their preservation they constantly attributed to the special providence of God;

and their constant belief of his particular interposition was useful in its effects ; though others perhaps, in many cases at least, might account for the result by merely natural causes. They believed that their success was the reward of their religious devotion, and that other colonies failed when they were undertaken from a different motive. The author gives an anecdote to this effect. He alludes to some of the abortive attempts at settling the coast of Maine.

‘ There were more than a few attempts of the English, to people and improve the parts of New England, which were to the northward of New Plymouth ; but the designs of those attempts being aimed no higher than the advancement of some worldly interests, a constant series of disasters has confounded them, until there was a plantation erected upon the nobler designs of Christianity, and that plantation, though perhaps it has had more adversaries than perhaps any one upon earth ; yet having obtained help from God, it continues to this day. There have been very fine settlements in the northeast regions ; but what is become of them ? I have heard that one of our ministers once preaching to a congregation there urged them to consider themselves a religious people from this consideration, *that otherwise they would contradict the main end of planting this wilderness* ; whereupon a well known person then in the assembly cried out, *Sir, you are mistaken, you think you are preaching to the people at the Bay ; our main end was to catch fish.*’

The congregational church government was defined, in answer to a question, to be ‘ a speaking aristocracy, in the face of a silent democracy.’ They attempted to establish a species of theocracy, and were constantly comparing themselves to the chosen people of God ; whatever was parallel in their situation was remarked, and as they borrowed almost all their christian names from the old testament, so its harsh spirit and austere observances, joined to the most abstruse doctrines in the new, formed the basis of their religion. Mr. Cotton, one of the most celebrated of the early divines, arrived at Boston in 1633, and though several churches were already organized, ‘ he found the whole country in a perplexed and divided state as to their civil constitution ;’ when having preached a sermon at particular desire, which had a considerable effect on the minds of men, ‘ it was requested, that he would from the laws wherewith God governed his ancient people, form an abstract of such as were of a moral and lasting equity, which he performed as acceptably as judiciously. But inasmuch as

very much of an Athenian democracy was in the mould of the government by the royal charter, which was then acted upon, Mr. Cotton effectually recommended it unto them, that none should be electors nor elected therein except such as were *visible subjects* of our Lord Jesus Christ, personally confederated in our churches. In these, and many other ways, he propounded unto them an endeavour after a theocracy, as near as might be to that which was the glory of Israel, the peculiar people.'

Each biography of these divines is terminated with an epitaph in English or Latin. The one on Mr. Thomas Thatcher is a curiosity, since it is partly in Latin and partly in Greek verse, and written by an Indian youth, then a senior sophister at Cambridge. In the life of Mr. John Warham, who was pastor of Windham, in Connecticut, we are told that he was the first minister, who preached with notes in this country, 'a practice which has been decried by many good men, besides fanaticks, in the present age, and many poor and weak prejudices against it have been pretended.' The author's rage for punning always appears, when a name will admit of it; thus Mr. Shepherd and Mr. Oakes excite this propensity. To give an example of it, we shall extract his account of Mr. Partridge, as it is short; it will be seen that he follows him even in his epitaph.

'When David was driven from his friends into the wilderness, he made this pathological representation of his condition, 'Twas as when one doth hunt a partridge in the mountains. Among the many worthy persons who were presecuted into an American wilderness, for their fidelity to the ecclesiastical kingdom of our true David, there was one that bore the name, as well as the state, of an hunted patridge. What befel him, was, as Bede saith of what was done by Fælix, *Juxta nominis sui sacramentum*.

'This was Mr. Ralph Partridge, who for no fault but the delicacy of his good spirit, being distressed by the ecclesiastical setters, had no defence, neither of beak, nor claw, but a flight over the ocean.

'The place where he took covert, was the colony of Plymouth, and the town of Duxbury in that colony.

'This Partridge had not only the innocency of the dove, conspicuous in his blameless and pious life, which made him very acceptable in his conversation; but also the loftiness of an eagle, in the great soar of his intellectual abilities. There are some interpreters, who understanding church officers by the living creatures,

in the fourth chapter of the Apocalypse, will have the teacher to be intended by the eagle there, for his quick insight into remote and hidden things. The church of Duxbury had such an eagle in their Partridge, when they enjoyed such a teacher.

‘There was one singular instance of a weaned spirit, whereby he signalized himself unto the churches of God. That was this—There was a time, when most of the ministers in the colony of Plymouth left the colony, upon the discouragement which the want of a competent maintenance among the needy and froward inhabitants, gave unto them. Nevertheless Mr. Partridge was, not withstanding the paucity and the poverty of his congregation, so afraid of being any thing that looked like a bird wandring from his nest, that he remained with his poor people, till he took wing to become a bird of paradise, along with the winged seraphim of Heaven. *Epitaph* ; *avolavit* !’

The longest article in this book is the life of the pious, primitive, benevolent Eliot, who has been called the Apostle to the Indians. He was very simple in his manners, wore a leathern girdle about his loins, and always reprov'd every thing like show in dress. The story of his aversion to long hair and the serious manner in which he declaimed against the fashion of men in particular, wearing ‘their hair with a luxurious, delicate, feminine prolixity,’ we believe is generally known. He interested himself greatly about the Indians ; and, in order to instruct them, acquired their uncouth language, composed a grammar of it, which is now excessively scarce, perhaps not to be found. He also *translated the bible* into their language, copies of which exist in our publick libraries.* By his exertions, several regular churches were instituted among them, and many schools in which the children were taught to read and write their own language, and their preachers, also, made use of it. All this labour is lost ; the language and the savages have become extinct, for the wretched remnants of a mongrel breed, which exist in the colonies at Marshpee and Martha’s Vineyard, have no traces of their ancestors, but their sloth and improvidence. The following extract shews his mode of acquiring the language.

‘The first step which he judged necessary now to be taken by him, was to learn the Indian language ; for he saw them so stupid

* An American literary traveller lately visiting a very extensive library in Germany, was asked by the librarian to name some book, which was not in it. He inquired for *Eliot’s Indian Bible* ; the librarian, with some triumph immediately brought him a copy.

and senseless, that they would never do so much as inquire after the religion of the strangers now come into their country, much less would they so far imitate us, as to leave off their beastly way of living, that they might be partakers of any spiritual advantage by us ; unless we could first address them in a language of their own. Behold, new difficulties to be surmounted by our indefatigable Eliot ! He hires a native to teach him this exotick language, and with a laborious care and skill, reduces it into a grammar, which afterwards he published. There is a letter or two of our alphabet, which the Indians never had in theirs ; tho' there were enough of the dog in their temper, there can scarce be found an R in their language ; (any more than in the language of the Chinese, or of the Greenlanders) save that the Indians to the northward, who have a peculiar dialect, pronounce an R where an N is pronounced by our Indians ; but if their alphabet be short, I am sure the words composed of it are long enough to tire the patience of any scholar in the world ; they are *Sesquipedalia Verba*, of which their *linguo* is composed ; one would think, they had been growing ever since Babel unto the dimensions to which they are now extended. For instance, if my reader will count how many letters there are in this one word, *Nummatchekoddantamoongunnonash*, when he has done, for his reward I'll tell him, it signifies no more in English, than *our lusts*, and if I were to translate, *our loves*, it must be nothing shorter than *Noowomantammooonkanunonnash*. Or, to give my reader a longer word than either of these, *Kummogkodonattoottummoetiteaongannunnonash*, is in English, *our question* ; but I pray, sir, count the letters ! Nor do we find in all this language the least affinity to, or derivation from any European speech that we are acquainted with. I know not what thoughts it will produce in my reader, when I inform him, that once finding that the Dæmons in a possessed young woman, understood the Latin and Greek and Hebrew languages, my curiosity led me to make trial of this Indian language, and the Dæmons did seem as if they did not understand it. This tedious language our Eliot (the Anagram of whose name was *Toile*) quickly became a master of ; he employed a witty Indian, who also spoke English well, for his assistance in it ; and compiling some discourses by his help, he would single out a word, a noun, a verb, and pursue it through all its variations ; having finished his grammar, at the close he writes, ' Prayers and pains through faith in Christ Jesus will do any thing !' And being by his prayers and pains thus furnished, he set himself in the year 1646 to preach the Gospel of our Lord Jesus Christ, among these desolate outcasts.'

The fourth book is called *Sal Gentium*, and is a history of the University, with an account of some of the eminent 'per-

sons, who were plants of renown growing in that nursery.' One of his mottos is taken from *Coulæus de America*.

‘Ingenium, pietas, artes, ac bellica virtus,
Huc profugæ venient, et regna illustria condent;
Et domina his virtus erit, et fortuna ministra.’

The influence of this seminary has been most salutary and important; and for this establishment, which was founded by our forefathers in the midst of dangers and privations of every kind, we owe them the greatest veneration. It was commenced under the auspices of some of the ablest scholars of the English Universities, whose influence in the cultivation of Latin, Greek, and Hebrew was long felt; though constantly growing in strength, the talents engaged in it declined after a certain period. It revived again previous to the revolution, and produced some able scholars. The troubles incident to that epoch interrupted its progress. For many years past it has been gradually recovering, and rising to a higher standard; and we may now presume on its soon rivalling in advantages for every branch of study many of the most celebrated Universities of Europe.

An account is given of its origin, its ancient statutes in Latin, a list of graduates to the year 1698, the lives of its first Presidents, and of some of the persons who had been educated there. Mr. Oakes was the first President, who was a graduate of the College. Mr. Hoar was the second, and his history proves that the difficulty of governing a College is no novelty. He was elected to the place after his return from England, where he married the daughter of Lord Lisle. The scholars became mutinous, and the troubles went so far, that he resigned. His ill usage preyed upon him, and he died a year afterwards, and was buried at Braintree. Under his Presidency a contribution of near two thousand pounds was raised in the province, and a new edifice was added.

The fifth book is entitled *Acts and Monuments*, containing ‘the Faith and the Order in the churches of New England, agreed by the Elders and Messengers of the churches assembled in Synods.’ One of his mottos is from Hilarion, *Periculosum nobis ac miserabile est, tot fides existere quot voluntates, et tot nobis Doctrinas esse, quot mores*. The experience of modern times has fully shewn that the *periculosum* is a mistake, whatever the *miserabile* may be. This book is very unprofitable read-

ing. It is like travelling over an old road, where the few faces you meet are at once sour and gloomy, caused by the sharp points, obscure windings, and uneasy roughness of the way, and not a little increased by observing the numbers, who travelling the new and smooth turnpike, escape much of the labour and difficulty of the journey.

The sixth book is called *Thaumaturgus vel*, (certain Hebrew words which we waive copying) *Liber memorabilium*. This is extremely miscellaneous, containing accounts of escapes from shipwreck, Indian captivity, thunder and lightning ; relating remarkable conversions, judgments of God, executions, and dying speeches of criminals, preternatural occurrences, witchcraft, conversion of Indians, and one or two sermons 'improving' these subjects. The chapter, 'relating remarkables done by thunder,' is called *Ceraunia*, and a sermon on the same topick, *Brontologia sacra*. He thinks, 'Tis very likely, that the evil angels may have a particular energy and employment, often times in the mischiefs done by thunder;' and that, 'tis no heresie or blasphemy to think that the prince of the power of the air, hath as good skill in chymistry as goes to the making of *Aurum Fulminans*.'

The seventh book is entitled *Ecclesiarum Prælia*, or a book of the wars of the Lord. The first chapter of this, which is headed, '*Mille nocendi artes* ; or some general heads of temptation with which the churches of New England have been exercised,' has this well chosen motto from Tertullian ; *Habet et Ecclesia dies caniculares*. The only church, which was exactly right, was the true congregational, which was 'pestered on one side by the rigid, high flown *Presbyterians*, on the other by the separating, *Morellian*, and *Brownistical Independents*.' What a world of difficulty would have been saved, if they had adopted the principle, which the author says, in his mention of Rhode Island, is the only one he could find, upon which the founders of that colony were agreed ; 'that they were to give one another no disturbance in the exercise of religion.' As this was the only spot where toleration then had a resting place, it naturally became the resort of every sect, which was not strong enough to secure a fortress to itself, from which the standard of persecution might be displayed. He says, 'that it was a perfect *Colluvies* of Antinomians, Familists, Anabaptists, Anti-Sabbatarians, Arminians, Socinians, Quakers, Ranters, every thing in the world but Roman Catholicks, and real Christians, though of the latter, I hope there have been

more than of the former among them ; so that if a man had lost his religion, he might find it at this general muster of opinionists !'

The fourth chapter is headed '*Ignes Fatui*, or the molestations given to the churches of New England, by that odd sect of people called Quakers ; and some uncomfortable occurrences relating to a sect of other and better people.' He cautions the world against believing the stories of the Quakers about New England persecutions, 'because the Quakers have in print complained of a New England persecution upon two women of their sect, who came stark naked as ever they were born, into our publick assemblies, and they were (Baggages that they were !) adjudged unto the whipping post for that piece of devilism.' An almanack was published at Philadelphia for the year 1694, 'with this article of chronology,'—

'Since the English in New England hanged their countrymen for religion,' - - - - - years 36

To which he adds,—

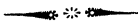
'Since at Philadelphia some did little less, by taking away goods and imprisoning some, and concerning others without trial for religious dissent,' - - - - - years 3

The real excuse for our ancestors, (for their conduct needs one,) is, that among the Quakers of that day were many bewildered, furious fanatics, who were a greater annoyance by the extravagance of their actions, than by the strangeness of their doctrines. They were, while renouncing war, making a wild use of spiritual weapons. The fermentation has long since worked off and left them, a quiet, respectable, useful sect. It is a little singular, that although many of them are scattered over Massachusetts, they have no church in Boston. This is to be regretted, for though it may be doubted, perhaps, whether the world would be essentially improved, if it were wholly composed of Quakers, yet a sprinkling of them has a good tendency. As they renounce learning, refinement and military employment, they cannot necessarily hold the highest rank in society under its present organization ; but their gentleness, neatness, sobriety, industry and integrity, make them valuable members, and contribute much to its harmony and happiness.

A considerable part of this book is occupied with an account of Indian wars, which he calls, a *decennium luctuosum*. The atrocious and shocking barbarities of savage warfare,

sicken the heart, almost too much to admire the romantick bravery, and wonderful fortitude, which some of the events discover among the early settlers, who were exposed to their frightful ravages. These accounts relate principally to the wars in the eastern settlements, in which the savages were instigated and aided by the French. Their captives were generally carried to Canada, and several of them were ransomed from captivity by the charity of the inhabitants.

A brief, though the reader may think it a long sketch of Mather's *Magnalia*, has here been given. To those who are interested in the early history of our country, it may be well to remark, that for accuracy in historical occurrences, they will do well to rely upon other authorities ; but if they wish to obtain a general view of the state of society and manners, they will probably nowhere find so many materials for this purpose, as in the work of this credulous pedantick, and garrulous writer.



INTELLIGENCE AND REMARKS.



Dr. Holmes' Annals ; from the German.—In a number of Eichhorn's Journal, printed at Göttingen in April 1817, we find the following notice of Dr. Holmes' Annals, by which it appears, that this excellent work is very generally known abroad, and no less highly esteemed, than in the country whose history it details with so much perspicuity and accuracy. The notice, which we translate, is a review of the second English edition, 'printed in London in the year 1813, with additions and corrections by the author.'

THIS is the first attempt at an entire history of America. It begins, as is seen by the title, with the discovery of Columbus in the year 1492, and comes down to the year 1806. The author has applied himself with great industry to all the common sources of information ; and, as far as was practicable, has consulted his authorities in the original. In the history of the earlier times we find all the best Spanish, French, Latin, and English historians used as authorities, and such parts extracted, as were suited to his purpose. Much additional information might undoubtedly be obtained by a more free access to the Spanish Colonial Archives, than the jealousy of the Spaniards has as yet allowed.

The author rightly passes over the pretended discovery of America by the Welch Prince, Madoc, son of Gwyneth, king of Wales.